

My Two Friends & I

Maple Leaf

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Price 10 Cents.

... **MY** ...

**TWO FRIENDS AND I,**

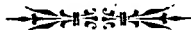
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**The A, B, C of the Injustice of  
Forcing Separate Schools  
Upon Manitoba.**

.... BY ....

**MAPLE LEAF.**



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21-11-44. 1896

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## PREFACE.

Maple Leaf sends forth this pamphlet because he thinks the information it contains is much needed. He formed this opinion from individual conversations with a considerable number of men who were rather above the average voter in intelligence. Maple Leaf was told by a wealthy Canadian that he believed in leaving national questions to Parliament, and would not strive to inform the people generally on public matters. Maple Leaf replied that Members of Parliament were properly only serving the people, and while they should, they had proved that as a body they would not legislate in advance of what the people demanded and that at the present time a very large number of them are looking for bribes. One is seeking a Judgeship, another a Collectorship, &c., &c., &c.; and what is the difference whether a man sells his vote for hard cash or for that which will bring in the hard cash. Maple Leaf has become so convinced of this that his only hope of Canada securing a higher order of men for Parliament is in striving to elevate the people generally in intelligence and morality.

ONE day when a small boy I saw a flock of sheep in full race across one of my father's fields. In their mad career they came to a part of the fence which consisted of only one rail about four and a half feet from the ground and held up in a very temporary way. The bell-wether, which of course reached it first, leaped over it, but the third or fourth sheep in its leap threw the rail to the ground. What was my childish surprise to see each remaining sheep of that large flock as it came to where the rail now lay flat on the ground, jump four and a half feet in the air to get over the rail. I laughed at the fun.

There was in those thoughtless creatures not sufficient observation to see that the rail had fallen. Neither had they the disposition to examine it.

It has often seemed to me since that, politically at least, the majority of men of almost every country act very like these sheep. In Canada we are divided into two great political parties—two flocks. The leader of one party jumps and the members of his party jump, jump—vote, vote, vote as did he. The other party act in a similar manner. But the great majority of voters examine this political fence about as much as did those sheep that wooden fence.

At the present moment Canada has the Manitoba Separate School fence which has to be crossed in some way, and every voter in the Dominion should examine it before it is crossed. The fence is only a few rails high and this small pamphlet, which may be read in half an hour, examines each rail.

Though much has appeared and is appearing in the newspapers on the subject, the fundamentals, or A, B, C of the question, is not generally taught. He who wishes to act like the sheep can stop at this point and read no farther. But I hope all who wish to think and vote intelligently on the subject will take as much interest and pleasure in its perusal as did Maple Leaf in listening to his two friends, Mr. Expediency and Mr. Principle, discuss it. Indeed it was some days after the discussion when it occurred to Maple Leaf that all the people of Canada, young and old, should

have an opportunity of reading what he had enjoyed so much upon that beautiful afternoon which he and his two friends spent at Rockliffe, the eastern terminus of the Ottawa Electric Street Railway. During the discussion they occupied a seat in the grove while Maple Leaf lay near their feet upon a mossy hillcock, from which could be seen the Ottawa River with the quaint little village of Gatineau Pointe on its opposite bank, the Laurentian Hills in the distance, and the beautiful landscape lying between the hills and the river.

*Mr. Expediency.*—What view do you take, Mr. Principle, of the Manitoba School Question?

*Mr. Principle.*—The State has the right to insist that all her children shall receive a liberal elementary education, such as will enable them to become intelligent and law-abiding citizens.

*Exp.*—I cannot assent to give that power to the State. The parent has the right to determine whether he shall educate his child or not.

*Prin.*—The vast majority of parents are anxious to educate their children, but I cannot admit that a parent has the right to determine that he shall keep his child in ignorance. In a certain part of Canada lived a rich farmer who refused to send his children to school. They were growing up unable even to read. Different teachers and trustees had striven to induce him to send them to school, but his invariable answer was: "*Send others in their place to work my farm and they may go to school.*" The State should have compelled that man to send his children to school. All admit that the mind is superior to the body, and seeing that all admit that the law of the State should not allow the parent to mutilate his child by cutting off his leg or arm, why should it allow him to mutilate or dwarf the mind—the superior of the body—by his being kept ignorant of that which is necessary to enable him to become a well informed citizen. Moreover the State is compelled, for its own protection, whether it will or no, to build prisons for its criminals. And seeing that experience in England and elsewhere shows that intellectual education, when combined with moral education, very largely lessens the number of criminals in the prisons, it follows that the State has the right to insist that all her children shall receive a certain intellectual and moral education.

And if so, it follows that it also has the right to see that its demand is granted by sending Inspectors into all schools, whether PUBLIC or PRIVATE, for otherwise how will it know that its demand is being complied with?

*Exp.*—Granting that the State has the right to insist that all children shall receive a certain amount of education, it does not follow that it is its duty to provide the schools.

*Prin.*—Admitting that the State has the right to demand that all its children shall receive a certain amount of education, it must have the right to make provision throughout its whole territory whereby this education can be obtained.

*Exp.*—Do you mean to say that the State should prevent me educating my child myself, if I am competent to do so; or sending him to a private school if I preferred it to the school provided by the State?

*Prin.*—It should not as long as you give evidence to the State that your child is receiving the education which it demands that all its children shall receive. But you should pay for it yourself, seeing you choose it in preference to that which the State has been COMPELLED to provide for its children generally, and therefore for you.

*Exp.*—But I cannot admit that the State has any right in determining the character of the education my child is to receive.

*Prin.*—If the State has the right to legislate for its own strength and continuance, it has the right to insist:—

1st. That all its children shall be educated, both physically and mentally, with a view to their being able in after life to support themselves, for otherwise they are a source of weakness to the State.

2nd. The State has a right to educate with a view to its children growing up sufficiently well informed to vote or cast an intelligent ballot.

3rd. The State has the right to educate with the view to make its children moral, for if they are immoral it has to provide for them with prisons. And as the foundation principles of morality are not sectarian or denominational, there should be no difficulty in all people agreeing as to what should be taught.

*Exp.*—But what objection to Roman Catholics, or Church of

England, or Methodist, or Presbyterian, or Baptist, or Congregational, or any other having Separate Schools of their own and receiving Government money to aid in their support?

*Prin.*—There are many strong objections:—

1st. We as a State can only support ONE SET of efficient schools. ONE SET can teach all the State requires to make good citizens of its young people. The greatest liberty will be given to all denominations so wishing, to use the school-house after school is dismissed to teach those pupils of their persuasion such doctrines of their church as they may desire.

2nd. The Province of Ontario, which contains nearly half of the whole population of Canada, has one Provincial or State University which all the people are compelled to support. But some years ago various denominational colleges were receiving Government money. The late Hon. John Sandfield Macdonald, a Roman Catholic, cut off all these denominational colleges from receiving further aid from the State, and he was right in doing so. Ever since, although these denominations continue to support their colleges by voluntary subscriptions, they are not exempted from supporting the one State University of the Province. Nor should be, as it exists for all creeds and races of the Province, and fulfils all the requirements of the State.

Again the High Schools and Collegiate Institutes of Ontario, which exist to supply an intermediate education to those who desire it, are supported by the taxation of all the people.

Now if the State has the right, both legally and morally, to provide the Provincial University and High Schools, which supply the higher education for PART of the population who avail themselves of their advantages, does it not follow, with *greatly increased force of argument*, that it is the right and also the duty of the State (Province) to provide the PUBLIC Schools which afford the means for ALL the children obtaining sufficient education to enable them to become intelligent citizens.

3rd. When the children of all creeds and races are educated in the same school they grow up to know and respect each other, which helps greatly to strengthen the State. While on the other hand, educating those of different creeds and races in different schools, places an almost impassable gulf between them, and causes

them to misunderstand and be afraid of each other, which is a source of weakness to the State.

4th. If instead of ONE SET of schools established all over Manitoba it is right and proper to have TWO SETS; on what system of reasoning can it be improper to have as MANY SETS as we may have denominations asking for them?

5th. The objections already given hold good in any Province, but in Manitoba there is the additional reason that the farms are large and therefore the number of children within reasonable distance from the school are few, and to divide these and send them to two schools is a hardship indeed.

6th. If it is wrong, because unjust, to create a State Church which those of all creeds must support, it is wrong to create for any denomination, schools that shall teach its particular doctrines and compel those who not only disbelieve many of these doctrines, but regard them as pernicious, to pay money into the coffers of the State to help to support the teaching of these doctrines.

7th. The Jesuits' Estates' Bill, passed a few years ago, was most offensive to the Protestants of entire Canada. But the Province of Quebec claimed it as its Provincial right to reimburse with a large sum of money the Jesuits who had been driven out of so many lands on account of their practices. Now this same Province of Quebec, which insisted upon and obtained what she asked on the ground of Provincial right, is striving to coerce the Province of Manitoba, notwithstanding that the Privy Council of England decided that the Legislature of Manitoba had the right to establish ONE SET of schools throughout the whole Province.

*Exp.*—But is not the Dominion Government at Ottawa simply carrying out the second decision of the same Privy Council of England when it orders the Manitoba Government to restore the Separate Schools?

*Prin.*—Not at all. The Privy Council of England decided that the Roman Catholics of Manitoba had constitutionally the right of appeal to the Dominion Government. But the Privy Councillors were particular in making it plain that such appeal would be first to the DISCRETION of the Governor-General-in-Council, and after he has decided, the same latitude of DISCRETION is given to the Dominion Parliament. Lord Macnaughton said :



"THE DOMINION PARLIAMENT CANNOT INTERFERE UNLESS IT IS ASKED TO DO SO, AND THEY ARE NOT BOUND EVEN THEN."

*Exp.*—But it appears to me, seeing the Roman Catholics want schools of their own, that they should be allowed to have them. If these schools are inferior, as I believe they are, to those established by the State, so much the worse for them; they will keep them as they so often are, the hewers of wood and drawers of water.

*Prin.*—It is far from being certain that the majority of Roman Catholics of Manitoba desire Separate Schools. The bishops and priests of the Roman Catholic Church compel all their people that they can to vote for them. But very many, probably the large majority of the Roman Catholics of Manitoba, would prefer ONE SET of schools where all the children would be educated together.

To be satisfied that Roman Catholics be the unintelligent slaves of others, I cannot agree to that. I cannot, I will not look at this question from any such narrow standpoint. We are all one common brotherhood, and I am for uplifting all to a higher plane of intelligence and morality; and it should be clear to even a very ignorant man that ONE SET of *good* State schools will do very much more to accomplish this, than TWO SETS of *poor* schools.

*Exp.*—But you cannot overcome the religious scruples of the bishops of the Roman Catholic Church. They insist on Separate Schools.

*Prin.*—Their objections are contrary to common sense. Why do not these bishops ask to be allowed to build their own prisons for their own criminals? I ask any one of them to explain how it comes to pass—not to mention the inferior secular education they give in their Separate Schools—that they have a much larger percentage of their people in the prisons of Canada than have the Protestants? If the MORAL education of their schools is superior to that of the Public Schools they should have fewer, instead of a larger, number in the prisons. As they are so religiously scrupulous, should they not INSIST that their people pay more taxes to support the prisons than do the Protestants, seeing they make a larger use of them?

*Exp.*—Do you want Secular Schools pure and simple and nothing else?

*Prin.*—Not at all. We do not want Secular Schools on the one hand or Sectarian Schools on the other. These are the two extremes. Surely all, whether Protestant, Roman Catholic or any other, wish their children to be not only intelligent but moral. And to attempt to teach children to be moral without more or less use of the Bible, is like attempting a great mechanical work without tools, or at best with only inferior tools. There should be no great difficulty in Protestants and Roman Catholics agreeing that certain selections from the Bible be read in school. Did not the present POPE decide, not long since, that it was desirable for the Roman Catholic Church to make more use of the Bible? And in the POPE'S APOSTOLIC LETTER, very recently written to the English people, he commends them for their respect of the Scriptures. This seems to indicate that the Pope is not altogether unfavorable to an open Bible.

Moreover, so that there shall be the greatest liberty of conscience in the Schools of Manitoba, in the first place it is left to each individual school section to determine whether it will have the Bible read in school or not, and secondly, in those that choose to read it, the Scripture lesson is the last exercise of the day, and those pupils so choosing can leave for home before the reading takes place.

*Exp.*—Would those who did not remain at the close of the day to read the Bible get no moral teaching during the ordinary school hours?

*Prin.*—Decidedly they would. In any series of Reading books worthy of the name, the pure, noble and true is shown to be most desirable and most worthy of imitation; while on the other hand the low, base and dishonest is portrayed as that which should be shunned. But while such lessons cannot but have their influence in forming the child's character, surely none will be so illiberal as to object to those children, whose parents desire it, remaining for half an hour each day to receive the highest kind of moral teaching in the reading of the Bible. Then does the child understand that God is speaking to him, and what is more calculated to form his character in the direction so desirable?

*Exp.*—Even suppose Protestants and Roman Catholics would agree upon certain selections from the Bible being read in school—

for it seems to me such might be done, as there is not much difference in the Protestant and Roman Catholic translations—I do not see how that would prevent crime, since there are Protestants as well as Roman Catholics in our prisons.

*Prin.*—Those in our prisons are made up of Protestants and Roman Catholics. The Roman Catholics have not been permitted, or at least encouraged, to read the Bible; and an examination would probably prove that nine out of every ten Protestants in the prisons of Canada had either never read the Bible or had read it but very little.

*Exp.*—What is your authority for saying that Roman Catholics have a larger percentage of their people in Canadian prisons than Protestants?

*Prin.*—Here is the Dominion Year Book for 1892. Of the five millions of people in Canada, about two millions are Roman Catholics. That is in every 100 persons throughout the whole Dominion, 40 are Roman Catholics. If Roman Catholics were as law-abiding, or in other words, as moral as Protestants, of every 100 persons in our prisons only 40 would belong to their persuasion. But the Year Book tells us that nearly half of all those in Canadian prisons are Roman Catholics. In the year 1887, out of every 100 in the prisons, 47 were Roman Catholics; in 1888, somewhat more than 48; in 1889, 49; in 1890, somewhat more than 48; and in 1891, somewhat more than 49.

*Exp.*—You seem to think the Dominion Government is playing into the hands of the bishops of the Roman Catholic Church, which I hold is not true.

*Prin.*—I would not say they are playing into their hands as you put it; but I will say the Protestants are not getting fair play. How comes it to pass that in the case of the Jesuits Estates' Bill the Government would not allow it to go before the Privy Council of England, even though one gentleman in Montreal offered to deposit the money to defray the expenses? Then in the case of the Manitoba School Bill, it not only assents to have both appeals brought before the Privy Council, but defrays part or all of the cost. Then as the result of the second appeal, the Privy Council decides that the Roman Catholics of Manitoba have the right of appeal to the Governor-in-Council; but both the Governor-in-

Council, and also in the last resort, the Dominion Parliament, MAY LEGISLATE OR NOT AS THEY THINK FIT. But what does the Government do forsooth? It sends an ORDER to the Manitoba Government to restore the Separate Schools, though having nothing to do with the Manitoba Schools. Another straw of the same sheaf that likewise shows what pandering and truckling for the Roman Catholic vote is this: some \$6,000 is spent on Sir John Macdonald's funeral, while some \$25,000 is spent on that of Sir John Thompson. No man was more anxious than I, to give Sir John Thompson a funeral worthy of the able man and the position he occupied; but can Protestant or Roman Catholic, Conservative or Reformer, give an intelligent reason why his funeral should cost four times as much as that of Sir John Macdonald, who was probably more than four times as long in his country's service? Surely such glaring injustice must be offensive to many intelligent Roman Catholics. We should know neither race nor creed in any such matter, but place both on the same plane as Canadians.

*Exp.*—But suppose the Manitoba Government allows the Roman Catholics to have Separate Schools, they won't receive any more Government money in support of these schools than what they themselves have paid to the State. In other words, they will only be receiving back their own money,

*Prin.*—Even on that ground the argument is against you for they will receive very much more. As a general rule Roman Catholics are not at all as well to do as are Protestants, and therefore they will pay into the coffers of the State very much less than will the same number of Protestants. But in drawing Government money for their Separate Schools, the amount paid them will be in proportion to the number of children attending these schools. And whether they pay much or little taxes, to their credit be it said, they have generally plenty of children. So that apart from all the other evils of Separate Schools, it is very easily understood that all they receive more than they pay in, which is a large sum, is filched in taxes from the pockets of Protestants, whether they will or no, to teach the special doctrines and dogmas of the Roman Catholic Church. And for anything I can see, the Protestants might just as well have their hard earnings paid out to the Roman Catholic Church to say masses for the dead, as to

be compelled by law to pay for such schools, which are virtually State churches for the Roman Catholic children.

If Separate Schools be forced on Manitoba, will it not be a grievance indeed for Protestants, that until the end of time they must continue to support those schools, which are in all but NAME, State churches—the teaching is moved from a building CALLED a church to a building CALLED a school-house? Any unprejudiced mind must admit that this would be a grievance infinitely greater than any class of persons can possibly have by being compelled to support one good set of schools for the use and benefit of ALL.

If two sets of schools must be had, then the only fair and just way is to let each support its own without the aid of any Government grant. And the result of this will be poor schools, and in some places no schools.

*Exp.*—But did not the English Privy Council in its second decision say that the Roman Catholics of Manitoba had a "*grievance*" in there being *one set* of schools established for all.

*Prin.*—The Privy Council did say they had a grievance, but a grievance is not necessarily a WRONG. There are thousands of cases in the world where people have grievances where no wrong or injustice has been done to them. On the other hand, give ANY class of people in the State—no matter who—Separate Government Schools to teach their particular dogmas and doctrines, and the rest of the people have not only a *grievance*, but a most serious *wrong* is inflicted upon them.

*Exp.*—Can anything be done in the way of granting Remedial Legislation?

*Prin.*—Towards the close of the war between the Northern and Southern States of America, the South asked Abraham Lincoln to send Northern delegates to meet Southern delegates to see if terms of peace could not be agreed upon. Lincoln, whose great sympathetic heart was weeping for the blood that was being shed, replied: Such a conference can be had only with the distinct understanding that SLAVERY cannot be considered, for IT MUST BE ABOLISHED. With somewhat similar feeling, I would say the Privy Council of England, in its first decision, stated that it was within the right and power of the Manitoba Government to establish ONE SET of schools throughout the Province, and it should

stand firm upon that RIGHT, and have ONE SET, and one only, of STATE SCHOOLS, which EVERY ONE must help to support. But in any other point strive to meet the wishes of the Roman Catholics, except they are most unreasonable. Let them at such hour and upon such days of the week as may be decided upon, have the free and entire use of every State school-house in Manitoba, where they have children, during which time they can teach the doctrines of their Church. If they, or Methodist, or Presbyterian, or Church of England, or any other, want more than that, it should be resisted with most determined attitude.

*Exp.*—But is it not legal and constitutional for the Dominion Government to force Separate Schools on Manitoba.

*Prin.*—I have already said that the Privy Council of England, the highest Court in the British Empire, in its first decision declared that the Manitoba Government had the right to establish ONE SET of schools throughout the entire Province. This being so, does it follow when this same Privy Council, in its second decision, declares that the Roman Catholics of Manitoba have the right of appeal, by the Constitution, to the Dominion Government, that the Dominion Government can righteously compel the establishment of a SECOND SET of schools.

*Exp.*—But some newspapers contend that as the Dominion Government and Dominion Parliament have the RIGHT or POWER to interfere with Manitoba—the English Privy Council having stated that they might or might not interfere, as they thought proper—therefore it is their DUTY to interfere and insist on Separate Schools.

*Prin.*—O wise newspaper men! Your saying in your newspaper that a thing is so, makes it so, of course. Let us examine. RIGHT or POWER—DUTY. He who has the power is in duty bound to use that power. A father has the power to beat his child, therefore it is his duty to beat his child. A judge has the power in a certain lawsuit to dismiss or inflict certain punishment, therefore it is his DUTY to inflict the punishment. WONDERFUL REASONING! Should not the father, upon examination, punish his child or not punish him, as he thought was for the best? Should not the judge act in like manner? The English Privy Council has decided it is CONSTITUTIONAL for the Dominion Government to

*interfere* with Mahitoba, and also that it is acting CONSTITUTIONALLY if it does not interfere. Now, since interfere or not the Government acts CONSTITUTIONALLY, it is at full liberty to do what it thinks right in the matter. And newspapers or public speakers who declare that the second decision of the English Privy Council forces Dominion interference upon Manitoba, are striving to blind and mislead the people generally.

*Exp.*—Now since all other arguments fail to show that Roman Catholics have a right to claim Separate Government Schools for themselves, I will claim them on the ground suggested by Mr. Goldwin Smith: "*A parent has the same right to educate his child that he has to feed and clothe him.*"

*Prin.*—Let the parent who is able to educate his child do so, by all means, if he so prefers, as long as he gives evidence to the State that his child is being educated. But there are now, and always will be, very many parents who are totally incompetent to educate their children, hence the State is compelled by circumstances to establish ONE SET of schools, as much as they are to establish ONE SET OF JAILS. And since these schools are for the benefit of ALL, ALL should be taxed to support them, as all are to support the jails, because the jails are for the benefit of all, though only a small part of the people personally make use of them. If Government establish no schools but leave all parents to educate their own children, we will sink into semi-barbarism.

*Exp.*—You seem to have forgotten that at the time of Manitoba being made a Province, the Dominion Government promised the Roman Catholics that their schools would not be interfered with.

*Prin.*—Assuming that promise to have been fairly obtained, which in the light of facts seems almost more than doubtful, has or has not *Manitoba* now the right to ask that what *Manitoba* then requested be not continued. However small the population of the Province then, and however large now, must it never change its mind, for it must not be forgotten that part of the Roman Catholics prefer *one set* of schools? It must also be borne in mind that since the time of the promise referred to, the boundaries of the Province have been greatly enlarged. If on account of this promise it be right to force Separate Schools on the whole of the present Manitoba, it would also be right to force them on the

whole Manitoba, even though it had been enlarged so as to include the whole North West Territories:

*Exp.*—But are not those opposed to Separate Schools stirring up sectarian strife?

*Prin.*—It appears to me that it is those who insist on having their children educated apart from the rest of the children of the Province; and also insist that this other portion of the population shall, to a large extent, pay for this SEPARATE education, who are stirring up this sectarian strife. If the Methodists, or Presbyterians, or Baptists, or Congregationalists, or any other were to commence to agitate for Government schools for themselves, would it be fair to place the blame of stirring up sectarian strife on them or on those who wanted all the children educated together?

*Exp.*—Do you consider yourself the friend of Roman Catholics?

*Prin.*—They have no friend, either inside or outside of the Roman Catholic Church, who is more anxious for their interests than I am. I would divide my last loaf of bread with the poorest Roman Catholic in Canada. I am his friend because I wish his child to receive a good education and become a noble person for his own benefit, and the benefit of his country, and be the slave of no man. I wish the Roman Catholic Church, like all others, to have the fullest liberty of its worship; but I object to its ruling not only its own people with a rod of iron and forbidding them to think for themselves, but also compelling by law all taxpayers to contribute, whether they will or no, for the teaching of Roman Catholic doctrines; a privilege which no other denomination of Christians, or any other class, enjoys. If the Manitoba Government stand firm, as they have done, and refuse to give Separate Schools, the question will come, in the last resort, before the Dominion Parliament, and every Member, whether LABELLED Conservative or Reformer—it makes no difference—that will vote that Separate Schools be forced on Manitoba, should be elected to stay at home and give place to men of broader and more philanthropic mind. Let every lover of the children, and of the future welfare of Canada, vote for ONE SET of good schools for Manitoba. At least let us insist that Manitoba shall not be interfered with, and that she shall decide for herself whether she shall have ONE



SET or TWO SETS of schools. And here let me ask if it is according to British Constitutional practice for the present Dominion Parliament to attempt to COERCE Manitoba without first going to the country to see what is the WILL OF THE PEOPLE on this, probably the most important question that has arisen in the history of Canada since Confederation.

*Exp.*—Has it entered your mind, Mr. Principle, that if the Roman Catholics of Manitoba who want Separate Schools do not get them, it is just possible the Province of Quebec will do away with Protestant schools in her Province?

*Prin.*—If the Province of Quebec establishes ONE SET of good State schools, and maintain the same liberty of conscience that is allowed in the Manitoba schools, I would say the sooner the ONE SET is established, the better for all concerned, both Protestant and Roman Catholic.

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## COMPROMISE.

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When ready to print this pamphlet, some newspapers gave forth the news that the Manitoba Government and Archbishop Langevin had settled the Manitoba School Question by the following compromise:—

*"The Roman Catholics who choose to have Separate Schools to be exempted from taxation for the ONE SET of State schools, but the Separate Schools to receive no State aid; the Separate School authorities to receive power from the Government to tax their own people."*

This report has proved to be false, but let us see how such compromise would result. It would mean a poor education for our fellow-citizens, the Roman Catholics. And Roman Catholic support being removed from the ONE SET of State schools would also lessen their efficiency.

Of course the Separate Schools of ONTARIO are so established by the Constitution that they must remain, but we will take a reported illustration from there. In a certain school section of

Ontario, four families were Protestants and the rest Roman Catholics. Until recently, all went to one Public school, but now the Roman Catholics decide to have a Separate school of their own. What are the four families to do? They cannot support a school of their own. They cannot send young children a distance from home to school, and they are not themselves competent to educate them. It seems only left to them to sell out and remove to another place.

Suppose some time in the FUTURE any one of the Protestant denominations, say Methodists for the sake of individual illustration, were to demand Separate Schools for themselves throughout Manitoba. And suppose further that they said to the Government we will do without State aid and tax our own people—you giving us the power—on condition that all Methodist property be exempted from paying taxes for the support of the ONE SET of National Schools.

Maple Leaf thinks the Government should say to the Methodists: *"We cannot in justice either to yourselves or your fellow citizens make such a compromise. Such an agreement in this thinly settled Province must result in your having poor Schools for yourselves; and also the National schools will become poor, your support being withdrawn from them. We are all Canadians, bound together in one common nationality, and the interests of each and all demand ONE SET of good National schools. There is no such thing as Methodist Arithmetic, Grammar, Geography, &c., therefore the Government cannot relieve you from supporting the ONE SET of good National schools which are for the National benefit. But you can have the use of every National school-house, where there are Methodist children, to teach those of your persuasion out of school hours; and we will, on those days you desire the building, most freely and cordially dismiss the school at an early hour—noon if you wish—should you desire such time."*

What Maple Leaf would say to Methodists he would also say to Presbyterians, Roman Catholics and all others, independent of race or creed.

The hierarchy of the Roman Catholic Church may say: Our difference in creed from that of Protestants is very much more than that of Methodists from other Protestants, and therefore the

illustration just given is not to the purpose. To this Maple Leaf replies: It is not a question of *big* difference or *little* difference. If one denomination is *entitled* to have schools of their own and be relieved from paying to the ONE SET of National schools, *they themselves being the judges of the importance to be attached to certain doctrines they wish to teach*; another denomination is entitled to the same *privilege*, if in *THEIR judgment they attach sufficient importance to the teaching of OTHER doctrines*.

### Maple Leaf's Reply to Mr. Laurier.

SIR:—

From the newspapers I understand you are now stating to the people of Canada that the settlement of the Manitoba School Question is not a matter of *law*, but a matter of *fact*; and that a Commission should be appointed by the Dominion Government to enquire into these *facts*. Maple Leaf thinks it is both a matter of *fact* and a matter of *law*. Were not the *facts* of the case fully placed before the English Privy Council? Maple Leaf thinks it is shown in this pamphlet to be clearly a *fact*, that to establish a SEPARATE SET of Government schools for any class of our people—no matter by what name known—is most unjust to all the rest of our citizens. It is also a matter of *law*, inasmuch as the Privy Council of England has decided that the Manitoba Government had the right to establish ONE SET of schools for all the Province; and also decided that the Manitoba minority had the right of appeal to the Dominion Government. And further, as a matter of *law* and also of *fact*, this same English Privy Council, the highest Court in the British Empire, decided that it was CONSTITUTIONAL for the Dominion Government to *interfere*, and that it was CONSTITUTIONAL for them *not to interfere*; or in other words, that it was *discretionary* with them whether to interfere or not. This being so, if the present Government, or a Government with Mr. Laurier as Premier, were to appoint FIFTY COMMISSIONS to enquire into the matter, these *facts* and this *law* would remain.

Therefore as one of the citizens of Canada Maple Leaf will say to Mr. Laurier: "Before we elect a Parliament that will put you in power, you must come out of Torres Vedras and tell us whether you are in favor of ONE SET of schools or TWO SETS for Manitoba; or rather whether YOUR Government, on the ground of PROVINCIAL RIGHTS, *would insist that this School Question be left to Manitoba to settle for herself.*"

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### Reply to Principal Grant.

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The following reply to Principal Grant appears in the *Globe* of 21st September, 1895:

*To the Editor of the Globe:*

Sir,—Within this last year in one of our High School, an honor graduate in Arts was giving a lesson on a certain subject. He came to a point upon which he took an opposite view from that which some of the advanced students thought was correct. Seeing these students doubted the correctness of his view he took some little time to prove, beyond doubt, that he was right. When he was through, one student presented a fact which could not possibly harmonize with the teacher's explanation. The teacher then asked a few minutes to re-examine the matter. This being done, he stated before the class that the student's view was the only correct one; and now took some time to prove beyond doubt that it could not be otherwise than correct, and his first view false.

Principal Grant seems to me very much like this honor graduate. Were he so disposed, I think he could raise a better argument than he now has done, showing that the Manitoba Government was right in 1890 in establishing one set of schools, and one only, for the whole Province. But as he has not done so, allow one of his many readers—his school class—to examine a few points in his letter.

The conclusion of his whole argument is that:—

The Manitoba Government in 1890 should have reformed the

two sets of schools, instead of establishing one set for all. For he has found that in some places now the school is worse than it was when there were two sets. Of course he admits that this is owing to the prejudice of those opposed to the school in its present status. Is not Principal Grant aware that there are many diseases which under existing circumstances must be worse before they can be better? This has been so a thousand times in both the physical and political sense. And if he has read English history, and that also of other civilized nations without perceiving this, I would respectfully suggest to him to re-examine his historical knowledge and see if he will not find very many beneficial and vital reforms that for some little time actually made things appear worse.

The school section from which Principal Grant wrote his letter, includes the whole township. The whole number of scholars is twelve; and the attendance is sometimes only two. The learned Principal says:—"It can be understood that the school tax in such a section must be pretty heavy." Has it not occurred to the Principal that this fact which he puts forward is most telling against him? Would it improve matters to have two Government schools in this section, and send the children of the two Roman Catholic families, which he says are in the township, to one school and the Protestant children to another? Would having two sets of schools instead of one set, either improve the schools or make the taxes of the poor, burdened people less? An ignorant man—not to talk of a learned Principal—can see that having two sets of schools instead of one set will result in poorly paid teachers, poor schools for both Protestants and Roman Catholics, and still high taxation for all.

I consider the chief point, in fact, the only point of weight, that Principal Grant has made in favor of two sets of schools, is when he says that the Manitoba Government, by establishing one set, has caused it to be at war with the prejudices, the feelings and even the religious convictions of a section of the people.

Now this portion of the population to which he refers is only a part of the Roman Catholics, and still he thinks justice and the best interests of both the Protestants and Roman Catholics should bow to this prejudice, perhaps for all time. Will Principal Grant allow me for a moment to make application of his reasoning

here, to that most beneficial union of the two Presbyterian churches of Canada only a few years ago. The union of these two Presbyterian churches into one church, caused "a war with the prejudices" of a number of the Presbyterians who wanted two sets of Presbyterian churches throughout Canada instead of one set.

But perhaps the Principal says that was a different thing. Yes, Principal, to the great disadvantage to your argument there is a difference in this respect.

The continuance of two sets of Presbyterian churches in Canada, though most undesirable, would not have done an injustice to any one, seeing that both were voluntary churches. But having a separate set of schools aided by Government money, is a crying injustice, inasmuch as it takes the money of all to build up one denomination, and thus virtually makes a State Church for the favored denomination, which will be shown, beyond contradiction, in a small pamphlet written by "Maple Leaf," and likely to be published shortly.

In the Principal's letter, among other things which do not affect the argument, is: "Who began the quarrel?"

Let me say in conclusion, in reply to that question of his, that the Manitoba Government, one of the "powers that be," in 1890, by its just right as declared by the Privy Council of England, decided that it would be greatly in the interest of the whole Province to change from two sets of schools to one set, and if a Government should not act under such circumstances, the schools being in a deplorable condition, as admitted by Principal Grant in his letter, then pray what is a Government for at all? And for Principal Grant to throw dust into the air by saying "who began the quarrel?" As well might he have argued against the glorious union of the two Presbyterian Churches in Canada, by asking "who began the quarrel?" back in Scotland which caused the disruption.

#### MAPLE LEAF.

NOTE,—Maple Leaf referred in the above letter to the Presbyterian Church because he wished to take Principal Grant, who is a Presbyterian, on his own ground. A similar statement might be made respecting the most beneficial and desirable union of the various Methodist Bodies a few years ago.

## ANNOUNCEMENT

NORMAN RUSHTON,

— OR —

### A Picture of the Civil Service of Canada.

Maple Leaf has almost completed the manuscript of a work on the Civil Service of Canada, showing what *it is* and what *it ought to be*. He believes we should strive to adopt the MERIT or COMPETITIVE SYSTEM as it is in England, where 60,000 persons are in the service of the Government, and where for some years the son of the *poor* man, if he stand high in his examination, is as *sure* of an appointment as the son of the *wealthy* man. Very many Canadians are not aware that some thousands of persons are in the employ of the Canadian Government, and that instead of situations being obtained by *merit*, they are generally secured through *political influence*. If a POSTMASTERSHIP or COLLECTORSHIP were to become vacant in *Manchester, Birmingham, Liverpool, &c*, a person in *that* Department of the Service who was *capable* and *worthy* of *promotion* would be appointed to the vacancy. But if such positions become vacant in OTTAWA, MONTREAL, TORONTO, &c, some *politician* or RELATIVE of a politician, &c, is appointed to the position; and as a result of his not having been trained in the knowledge required he is *unfit* to properly superintend the work. But he is *qualified* to do that for which he received the position—DRAW HIS SALARY.

Nor does Maple Leaf think it would improve matters in this regard for the *opposite* Political Party to come into power in the approaching General Election. He is afraid there would simply be a *new crop of hungry office seekers*. We cannot hope to get a Civil Service Act passed which will *appoint* and *promote* according to *merit*, until at least a majority of our representatives are men superior to three-fourths of those who now compose *both* political parties. It is not a matter of *labelling* so much as of *contents*. Whatever name known by, we need for Members of Parliament men who are *able* and sufficiently *patriotic* to spend their time legislating for their country's good, instead of striving to get *themselves* and ALL their *relatives* into public situations.

It is Maple Leaf's opinion that as "Uncle Tom's Cabin" was *needed* to open the eyes of the world to the *heinousness of slavery*, his *coming work*, NORMAN RUSHTON or A PICTURE OF THE CIVIL SERVICE OF CANADA, is required to abolish the *present* method of *appointment* and *promotion* and open the Service to the *worthy* and *capable man* seeking such a position, even though he have *no political influence*. Maple Leaf ventures to predict that his work will be an EYE-OPENER to many an unsuspecting taxpayer.